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A

SERMON PRIN-
CIPALLY ENTREA-
TING OF THE CROSSE
IN BAPTISME:

WHEREIN ALSO IT IS
proued, against the vnaduised re-
prouers, that it is no Popish error,
to say; that Austine sent from
Gregorie the Great, was the
conuerter of the English
in this Island:

AND FVRTHER THAT
the Britaines did not receiue
their first faith from the
Church of Rome.

By
R. H. D.

AT LONDON
Imprinted by F. K. for Casburt Burble
dwelling in Pauls Churchyard, at
the signe of the Sonne. 1600.

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to say, that Augustine learnt from
Gregory the Great, that the
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Church of Rome.

By

R. H. D.

Printed by F. K. for Cambridge Books
dwelling in Pauls Churchyard at
the sign of the swan, 1668.

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THE EPISTLE TO the Reader.



I hath bin (Christian Reader) in the chiefe of my desires, to seeke the peace of this church & kingdome in which wee live: to that end, being called to speak as a visitation unto my brethren; I chose to intreate of those words in the Psalme: O pray for the peace of Ierusalem: let them prosper that loue her. In the unfolding of which, according to that measure of grace, that God had giuen me; I sought with all mildnes, to perswade those of my brethren (whose labours hath bin most fruitfull in the Lord) that for a Crosse

Desired since Apr. 41. 1914

To the Christian

and a Surplesse, they would not forsake the worke of their God, nor defraud the people of their charge, of that blessed comfort which by their preaching they once receaved. At this I aimed, and their vntimely silence (which after followed) I then greatly feared. Thus my loue to them, and the honse of our God, imboldned me to speak, that which Cartwright, Beza, and other of reuerend memory, before had deliuered: that it was better to vndergoe those disliked ceremonies, then for them to forsake their calling; to despise the flocke of Christ Iesus, ouer which the holy Ghost had made them ouerseers. For the question then was not (as some conceaued) what in those ceremonies was convenient; that was by our rulers before ouerruled: but what in this case, was for vs, and Gods Church most expedient: whether with them to continue, the worke

o Reader. T

worked as our ministrie, or by our refusing
 to yeeld cōformity to them, to be-
 tray the people of our charge, & to neg-
 lect that holy function, unto which God
 had called us. This was the question;
 to this, not only for the better satisfy-
 ing of men, but of our God; wee were
 to answer. And although thou see-
 mest to the world for thy excuse, to lay
 the cause and blame of this thy silence
 upon thy rulers; because they will not
 permit to thee the exercise of thy mi-
 nistrie, except thou submit thyself un-
 to those their imposed ceremonies: yet
 because thou art to answer, not so
 much for thy rulers and their doings,
 as for thy selfe and thy doings unto
 thy God; enter into the chamber of
 thy conscience, there seriously consider,
 whether (the Magistrate commanding
 these) it be better for thee, to forsake
 these together with thy ministrie; or
 with these, (although with thy distast

The Epistle

and some dislike) to continue thy blessed labours in the crosse of God. This is that, on which wee should especially looke, what upon their command is best befitting vs to doe. O let Gods glory and the good of his Church, so farre as it may be, euer weigh with vs. I doubt not but that thou wilt say, so it shall euer be with thee: but yet thou repliest, thou maiest not doe euill that good may come thereof; that God will haue his glory sought by such meanes which he approueth: this that is imposed is not that which God approueth, may it is euill. This thing is in questiō, & many (thou knowest) haue laboured to proue that they are not euill, that they are not such which God hath disallowed. I am not now to reaso this matter, I refer thee vnto that which hath bin written. Only now summo thy self vnto the iustice seate of thine owne conscience (and all preiudice and affection
set

to the Reader.

set apart, all regard of men, & respect
of thy former speeches and doings laid
aside) I pray thee, in that light that
God hath giuen thee, answere to thine
owne soule, whether these rites seeme
to her to be simplie euill; or whether
shee doth not repute them in a sort in-
different. If upon this summons, thy
conscience telleth thee that they are e-
uill; I do not perswade thee to sinne a- Rom. 14.1
gainst thy conscience; to thee that re-
puteſt them to be euill, they are euill.
Yet let not thy conscience preiudice the
liberty of thy Christian brother, nei-
ther do thou condemne the persons of
other as euill and corrupt; which in
their obedience to these, are not of the
same mind and conscience with thy
selfe: for thou maiest be deceaued, and
God may shew his truth to them. How-
soeuer true must bee that oracle of
truth, and worthy of all men to be re- 1. Cor. 1
ceaued: Loue suffereth long, loue
A 4 enuieſh

To the Christian

12.18.

enuieth not, loue doth not boast
it self, is not puffed vp, disdaineth
not, seeketh not her owne, is not
prouoked to anger, thinketh no
euill. *By our cognizance of loue, let it
be knowne to whom we appertaine: let
vs not forget of what spirit we are, but
according to the rule of the Apostle, If
it bee possible, as much as in vs li-
eth, let vs seek to haue peace with
all men. For when wee seeke to de-
prauē the writings and speeches one of
another, and to enforce another mea-
ning in these then was intended, or
the letter beareth: when our mowthes
are full of raylings, and bitter spea-
kings, and our persons are become vile
one to another: when we make it our
studies by misreports and false sugge-
sted slanders, to make one the other o-
dious to the world, & leaue in our wri-
tings remēbrances of our shame: where
is that true loue, the very grace of
Christians,*

Reader.

Christians, which with grieve remembreth her brothers falls, and seeketh to hide and couer his shame? Where is that spirit of Christ? of meekenes, patience and humility? by which, and not by fiery and reproachful speakings, the world was first conuerted to the faith. Where is that true zeale of Gods glory? that tender care of the weake brethren? that desire to stoppe the mouthes of the slaundering Papi'ts, and scoffing Atheists? Alas these vn-seemely, galsfull, and malice-shewing speeches, as darke clouds obscure the truth of Christs Gospel; these as thorns in their eyes wound the consciences of the weake, making them to thinke and say that such bitter waters cannot flow from the professors of Gods truth; these make Gath and Askalon of the vncircumcised to reioyce, and giue great aduantage to their close-followed cause. These stirre vp our unseasoned affections,

The Epistle

affections, that whilest wee seeke with contumelie to retorne that was ill spoken, wee giue new occasions to beare worse. These are not the weapons of our spirituall warfare, with which our Dauids men beloued of God, should fight the battails of their Lord. Wherefore, o my brethren, although wee cannot accord in one tune, and with that same mind acknowledge these imposed ceremonies: yet let vs not forget the spirit, peace, and loue of Christians; let vs not giue way to our hastie affections: but rather let vs endeuour, to seeke the truth by such meanes, and in such a manner, as the word of truth prescribeth: so will God giue a blessing to our endeuours, and we shall find after our long and many disagreeings, Gods blessed peace and comfort in our soules. The which God giue vs in these our daies to see, to the good of his Church, and glory of his great name. Amen.



A SERMON PRINCIPALLY entreating of the Crosse
in Baptisme.

Pfal. 122. vers. 6.

O pray for the peace of Ierusalem: let them prosper that loue thee.



As the Apostle requireth of euery Christian, that hee should be readie to giue a reason of his faith: so is it expected that we of the ministrie should of our doings, especially since of vs many are hardly censured by some of our brethrē, & not wel reported of many of the people, for yeelding our obediēce vnto those, lōg since imposed, but late exacted ceremonies. In regard wherof, as in my former Sermon, I spake vnto you of the lawful vse of the white linnen garmēt, vsed by the auncient Fathers in the time of Diuine seruice in the Church:

so am I at this time according to my promise, to entreate of the lawfull vse of the Crosse, which on the baptised is imposed. In the handling of the which, that I may the more distinctly proceed; first I will shew vnto you, that since the Crosse is no part of the substance of Baptisme, that therefore they that are baptised with it, or without it, are in respect of the substance of Baptisme, perfectly baptised. Secondly, that the ancient Fathers in their times, vsed to signe with the Crosse them that were baptised. Thirdly, we will consider of the reasons, that moued the Fathers so to do. Fourthly, we will shew, that since there are two kinds of Cresses (as the Schoole-men speake) the one manent, the other transient; the one materiall, the other aereall, that somewhat in the Fathers times, but much more since they both haue been sinfully abused, the one to Idolatrie, the other to superstition. Fifthly, that therefore they of our Fathers, and other reformed Churches did not ill, which haue wholly taken away the vse of

of the Crosse, which in former ages was so sinfully abused. Sixthly, that yet we of the ministrie well may, since by the gouernors of our Church it is imposed, signe our baptised with the sign of the Crosse, as the Fathers did, so it be freed from superstition, the opinion of merit, and necessity. Lastly, I will seeke to free my selfe from that vntue imputation, with which the compiler of the abridgement of the Apologie of the Ministers of Lincolne Diocesse, to the Kings Maiestie, amongst many others, charged in their place, doth brand me, either for a dangerous corrupter of the purity of doctrine, or a broacher of a Popish error, in that in my former Sermon vpon this text I said, that *Augustine*, to whom *Gregory* the great did write, was the conuerter of our English nation. Of these briefly, and first of the first.

In the holy Sacrament of Baptisme, some things are of the essence, substance, and being of Baptisme (which if in Baptisme they be wanting, then it is not, nor may well be called the Bap-

The abridgement of the Apologie of the Ministers of Lincolne Diocess. pag. 25.

That the Crosse is not of the substance of Baptisme; therefore not absolutely necessary.

4 *A Sermon of the*

tisme of Christ) as to be baptised with water, and to be baptised in the name of the Father, Sonne, and of the holy Ghost: these Christ ordeined to be of the matter and forme of his Baptisme, without which Christs Baptisme can no more be said to be, then an house without his forme & matter, or a man without a soule and body. This *Basil* acknowledged when to the question whether it were a sufficient Baptisme to baptise in the name of the holy Ghost only, he answereth no: For (saith he) *the tradition giue in the lining grace must continue immoueable, for he which hath freed our life from corruption, hath giuen vnto vs his regenerating power, which power hath a cause which cannot be expressed, hidden in this Sacrament; yet bringing health vnto our soules: wherefore to adde or to detract from it, is euen a fall from eternall life. Where marke to baptise in the name of the holy Ghost only, is not a sufficient Baptisme; secondly the tradition must continue immoueable: thirdly to adde or detract from it, is to fall away from eternall*

*Basil de Spiritu
sancto cap. 12.*

eternall life. The same witnesseth Zan- Zanchius trad-
chius, of our moderne writers most iu- in 5. cap. ad E-
dicious. *If any be baptised in the name of pbes. cap. 2.*
the Father, leauing out and omitting the
name of the Sonne, and of the holy Ghost;
the same is not signed with the Baptisme
of Christ: and then, as the said Zanchi-
us in another place speaketh, *He that is Idem lib. 1. de*
baptised with a Baptisme not ordeined of cultu Dei ex-
God, as hee hath not the true outward terno.

*signe of the Couenant, no more shal he en-
ioy the thing it selfe, or the benefits of the
Couenant; there is but one Baptisme. Ephes. 4. 3.*

That therefore is of the essence & sub-
stance of Baptisme, which Christ or-
deined, vnto which nothing may bee
added as part of the substance; nor
from which nothing that is of the sub-
stance may bee detracted: for then it
leaueth to be the Baptisme of Christ,
and it becommeth the Baptisme of
man, whose stampe it beareth.

Other rites there are vsed in Bap-
tisme, which are not of the substance
of Baptisme, neither may they bee so
reputed. Wherof some may be vsed in
the Church of God, others may not.

Of

Of the first sort are, whether the baptised is to be dipped vnder the water, or to haue water powred or sprinkled on; whether to bee thrise dipped or once; whether to bee signed with the signe of the Crosse, or not to be signed, and such like of these rites, although some are rather to be vsed then other, and are in their nature to be preferred before the other, as sundry of the Fathers do so sentence, commending the dipping vnder the water before the sprinkling on, as more agreeing to the primary institution, and practise of the Church; and more liuely expressing our burial in Baptisme, and rising vp ynto newnesse of life. Yet other, whose iudgement we are not to con-
 sider, ^b aduise vs to follow the customes & practise of the Church in which we liue; ^c shewing that in the unity of the faith, these diuers customs of the Church do not hurt: say ^d that they are all well and truly baptised, although with the same rites, they are not all baptised. So ^e Laurood herein well speakeith, ^f whom we must not understand that it is of the necessity

Jerom. in E-
 ph. cap. 4.

Ambros. de Sa-
 ram. lib. 2.

ap. 7. Chrysost.

Ioan. hom.

Basile. de spi-
 rit. sanct. c. 27.

Gregor. Nyss.

Eccl. lib. 6.

ap. 26.

Council Tolos.

ap. 5.

Thom. in 4.

dist. 3.

Gregor. Epist.

1. Epist. 41.

Andro.

Cyprian. epist.

4. Epist. 7.

Laurood de

ap. 1.

Crosse in Baptisme.

7

necessitie of Baptisme, that the baptised bee dipped; for Baptisme may well be performed, either by the manner of powring or sprinckling on water, especially when the custome of the Church approueth it, or there bee some necessitie in it, either for want of water, or weaknes of the baptised, or feeblenes in the Minister, not well able for to dippe the child. The truth of which may the better appeare, if wee attentiuely consider, how those three thousand in the storie of the Acts were bap- *Act. 2. 41.*
 tised, surely in probability of reason not by dipping vnder the water, but rather by powring or sprinckling on of water.

Other rites also there are, which although they be not of the Papists, reputed to bee of the substance of Baptisme, but rather *de solemnitate* (for his better grace and credit, that so the people might conceiue better, and more reuerently of it) as exorcising and blowing on the baptised, the giuing to him salt, the touching his nose and eares with spittle, the anoynting of his brest and shoulders, the oyling of the crown

B

of

*Joan. Pecba
apud Linwo
de baptismo.*

of his head, the often crossing, the gi-
uing to him a white garment, a bur-
ning taper, and such like. Yet because
these much haue corrupted the simple,
pure, and naked institution of Christ,
& made the people to haue in greater
reuerence these deuised ceremonies,
then Christs blessed Sacrament; such
superstitious fantasies of men, were wor-
thily abandoned out of the Church,
& in the ministring of this Sacrament,
not thought fit to be continued. And
yet since many of the fauorits of Rome,
haue not reputed these rites, to bee of
the substance or necessity of Baptisme,
but that only which our Sauour in his
Gospell instituted; declaring in many
their writings, that there was a time
when in Baptisme these were not vsed,
& diuers times when these diuers rites
were brought into the church; for they
were not all borne and hatched in one
day: it hath been the iudgement of the
Church of God, that they which haue
been baptised in the Church of Rome
(notwithstanding those her many su-
perstitions in this Sacrament vsed) haue
in

Crosse in Baptisme.

in respect of the substance of Baptisme,
been truly baptised, and ought not a-
gaine to bee baptised of vs: so *Zanch. expli-*
chius, They do impiously and unskilfully *cat. ii. 5. cap. a*
which either in the Church of Rome, or in *Ephes. cap. 7.*
our Churches (hee meaneth the refor-
med) *do cause them that are rightly bap-*
tised, againe for to bee baptised. Thus
then you see that the Crosse in Bap-
tisme, is not of the substance of Bap-
tisme, for Christ remembreth it not in
the institution of Baptisme, neither is it
mentioned in the story of the Actes,
where yet many are said to bee bap-
tised: but added after as a conuenient
rite. This therefore if any wanted, yet
were they fully baptised, & if any had
it; yet then had they nothing more of
the substance of Baptisme, then the o-
ther: and therefore they both were
rightly & fully reputed to be baptised.

Now are we in the second place to shew vnto you, that the auncient Fa-
thers in their times, vsed to signe with
the signe of the Crosse, them that were
baptised. For the prooffe of this, you
shall haue not two or three witnesses,

That the auncient Father
signed the
baptised with
the signe of
the Crosse;

but a full Iury; not forced to speake that which they neuer meant, but freely deliuering their owne meanings; nor speaking at randome of the Crosse in generall, but properly in particular of the Crosse in Baptisme; of whom the first is *Basil* surnamed the Great, who seeking to proue that some rites were to be receaued from *the tradition of the Apostles*, which are not expressly set downe in the letter of the word, and yet then were in vse in the Church of God; amongst other nameth this first:

fil. de spirit.
act. cap. 27.

In Baptisme to signe with the signe of the Crosse, those which haue their hope in the name of our Lord Iesus Christ. In which marke first that he saith, that to signe with the signe of the Crosse, was from the tradition of the Apostles: secondly that it was then in vse in the Church of God. The second is Justin Martyr, who, to the question why Christians, when they prayed turned to the East, gaue for answer, because that (in the opinion of men the Sun there rising) was the more worthie part, as (saith he) with the right hand in the name of Christ

fin. Martyr
Orthodox.
cons. Quest.

Crosse in Baptisme.

II

we consigne those that need this signe, because it is more honorable then the left. Where marke 1. That the Minister did signe the baptised. 2. With the right hand. 3. That hee reputed this signe somewhat needfull. The third is Tertullian (whom Cyprian honored as his Master) he speaking of Baptisme and the Lords Supper saith, The flesh is washed, that the soule may be clenfed; the flesh is anoynted, that the soule may bee consecrated; the flesh is signed that the soule may be sensfed; the flesh is shadowed by the imposition of hands, that the soule may be illightned by the spirit; the flesh is fedde with the body and blood of Christ, that the soule may be satisfied with God. In which you may obserue that the party that was baptised with water, was also signed with the signe of the Crosse. The next is Origen, who in an exhortation he maketh to his hearers to liue a godly life, saith, Let not Sathan say this man was called a Christian, & was signed with the signe of the Crosse in his forehead: but he doth my will, and he hath my scale in his heart: behold, he which renounced me and

*Tertul. de
surrect. car*

*Origen. in
3 s. homil.*

my workes in Baptisme, hath againe made himselfe a seruant in my workes, and againe obeyeth my lawes. Where most plainly Origen sheweth that the baptised in his time were signed with the signe of the Crosse in their foreheads. About the same time Arnobius, reuerend amongst the Christians, & of renown among the Gentiles, saith, Since Christ is risen from the dead, and ascended vp to heauen; wee his Apostles and Disciples with all that beleeue, haue the signe of the Crosse in good; so that our visible and inuisible enemies may see in our foreheads his signe, and bee ashamed. In which we may obserue that all that beleeued were signed in their foreheads with the signe of the Crosse: secondlie that the Apostles, Disciples, and all the faithfull reputed it as good: lastly that by it the enemies of Christianity since Christ was risen and ascended, were done to shame. The like witnesseth zealous Cyprian, who sheweth that they which were baptised in the Church, were offered to the Church by their gouernours, and by prayer and imposition of

in Psal.

ad Inba-
de be-
aptizand.

hands enioyed the holy Ghost, and were
 consummated by the Lords signe. Where
 note hee calleth the signe in Baptisme
 the Lords signe. Secondly, that in the
 end or after the Sacrament of Baptisme
 it was administred. To the same pur-
 pose *Athanasius*, whom *Basil* calleth *Basil. Epist.*
 the Physition of the Church diseases:
who hath perswaded the barbarous nati- *Athanasius*
ons in their sauage countries, to lay aside *humanitat.*
their cruelty, and to thinke of peace; but *verbi & ei*
the faith of Christ and the signe of the *corpor. adu*
 Crosse? Where note that by their Bap-
 tisme, the barbarous nations were con-
 uerted from their sauage crueltie vnto
 peace. In like manner *Ambrose*: Hee *Ambros. com*
 cannot be holden of the second death which *ment. in Epi*
 is signed with the signe (or mystery) of the *ad Rom. cap*
 Crosse. For the preaching of the Crosse of
 Christ, as an argument that death is con-
 quered. A little after: He cannot therefore
 bee holden of death, because hee hath the
 signe that death is conquered for him.
 Where hee sheweth that the baptised
 cannot be holden of the second death
 (except they make themselues vnwor-
 thy Christs merit; because they haue

the Crosse in Baptisme, a signe that death is conquered for them. So *Chrysostome* hauing before spoken of the rites, vse, fruits, and effects of Baptisme, which it should worke in the regenerate of God, saith, *Not only that Baptisme is called the Crosse, but the Crosse is called Baptisme.* With the former accordeth learned *Hierome*, who in his Commentaries vpon *Ezechiel*, saith, *In the auncient letters of the Hebrewes, the which the Samaritans do vse vnto this day, the last letter called Tau, hath the likenes of the Crosse, which is made on the foreheads of Christians, and with which Christians often signe themselves.* In which we may obserue, first that this Crosse is made by other, the Minister that baptiseth: secondly that it was made in the foreheads of Christians. Next vnto *Hierome*, and which liued with him in those daies, is *Austin*, who speaking to those which were to be baptised, saith, *with the sign of whose Passion and Crosse, thou art now to be signed, yea and all Christians are signed.* And in his tract that he maketh vpon *Iohn*.

*Chrysostom. in
an. homil. 24.*

*Hieron. com-
ment. in E-
zech. cap. 9.*

*Aug. de Ca-
pizand. ru-
cap. 20.*

Iohn, he further saith. *The which signe of Idem traff.* in the Crosse, except it bee made either upon *loas. 118.* the foreheads of them that belecue, or upon the water, in which they are regenerated: nothing is orderly done. Where note that they that came to bee baptised, were signed with the sign of the crosse: secondly on their foreheads: thirdly that *Austine* did thinke that if this signe were wholly omitted, that all was not well done. The last of the twelue, & latest in yeares is *Gregory the Great*, who briefly thus: *In the upper dorepost* *Gregor. mag. Euang. hom. 22.* *of the house, we sprinckle the blood of the Lambe; because we carry the Crosse of his Passion in our foreheads.* Thus then by the verdict of these twelue most reuerend and renowned Fathers, you haue it found; that in their times and before, they that were baptised, were also at the same time signed in their foreheads with the signe of the Crosse: this was then the practise of the Church, and this without the known contradiction and gain-saying of any, was then vsed. Now let vs in the third place consider, by what reasons these Fathers were with the sign moved, of the Cro

Vpon what reasons the Fathers sign the baptised with the sign of the Cro

moued, to signe with the signe of the Crosse, them that came to be baptised. Was it because the Fathers thought, that the Apostles either by their example shewed, or word of mouth deliuered, that the baptised were so to be crossed? Surely *Basil* said ^a that it came from the traditiō of the Apostles; ^b *Cyprian*, that it was the *Lords* signe; ^c *Augustine*, that it was *Christs* Crosse, which he would haue set in our foreheads; and those reuerend Fathers by their verdict before giuen, shew, that in their seuerall Churches, and therefore by some probability of reason, generally in the whole Church of God (for it is vnlikly, that that which was vsed by them, was disused by other) that the baptised were signed with the sign of the crosse. Now those rites which are not expressely remembred in Scripture, and yet are in all the world obserued, either were by the Apostles themselues commended to the Church, or in some generall Councell concluded. But yet I dare not deliuer for a word of truth, that this was the mouing reason, which carried the Fathers

Basil. de spi-
t. sanct. ca. 27.
Cyprian. ad
Ubianum.
August. de
verbis Apost.
tr. 8. Idem
stat. in Job.

August. Ianna-
Epist. 118.

to signe their baptised with the signe of the Crosse. What then? was it because that in the Apostles times first, and after in the daies of these Fathers, many both of the Iewes and Gentiles (for amongst many such the small number of Christians were enforced to liue) reproachfully vpbayding, that they put their trust in him, which was hanged on the Crosse; that the Fathers to shew to those scorneres, that that which they reproached as their shame, they reputed their glory, they signed their baptised with the signe of the Crosse?

So *Austine* speaking to those reproachers of the faith of Christians: *We haue* August. de v
an heart, but not such as yours is, neither bis Apost. 8.
are we ashamed of him that was crucified,

but in the part where the sign of shame is, there we haue his signe of the Crosse. And the same Austine in another place, the Idem comm
Iewes disdained that that title, hee was in Psal. 56.
King of the Iewes, was written ouer his head; they were ashamed to haue him their King, whom they could crucifie; for they did not yet see, that that Crosse on which they should fasten him, should bee in the
foreheads

foreheads of Kings. And in another place the same *Austine* shewing vnto Christians, how they should behaue themselves towards such reproachers of their crucified Christ: *Frontosus esto, bee not ashamed, when thou hearest thy Christ reproached: prorsus esto frontosus, be of a bold and vnshamed forehead; why dost thou feare thy forehead, which is armed with the Crosse of Crist?* And againe speaking of himselfe, he saith, *So farre am I, from being ashamed of the Crosse of Christ, that I haue Christs Crosse, not in an hidden place, but I carry it in my forehead.* And generally, in another place, speaking of that which is done of all Christians: *Wee do carry his signe in our foreheads, of which wee need not bee ashamed, if we carry it also in our hearts. His sign is the lowest step of his humility. The wise men knew him by a Star, yet he would not haue the Star, but his Crosse, to be his sign in the foreheads of the faithfull.* Thus then you see, the reason why principally the Fathers were moued, to signe their baptised with the signe of the Crosse, and that in their foreheads, the

August. comment. in Psal.
8.

Jer. in Psal.
1.

contraflat.
1. cor. 3.

very seat of shame: that the Jew, Gentile, the vnfaithfull might vnderstand, that Christians were not ashamed of their Christ that was crucified; but rather reputed his Crosse, the very toppe and crowne of all their glory. Another reason there is, that whereas these Fathers saw, how hard a matter it was to make the meane of the people, to vnderstand this mystery of their saluation, and how prone the nature of mā is, not only to ascribe to other, that which is only due to Christ; but euen also not to know, or knowing to forget, that which Christ had suffered for them; the Fathers signed their baptised with the signe of the Crosse, that by this signe, they might bee remembred, to ascribe the whole and summe of their saluation; not to the water in which they were baptised, nor vnto any other thing that they should do, or is done to them, but vnto the only merit & worth of Christs death and passion. This may appeare by *Austin*, who saith, *not without cause, wee carry the signe of Christ* *August. in P* 41.
Crosse in our foreheads, euē that by it we might

might remember that Christ was crucified for vs. This by *Ambrose* who speaking of the question ministred to the baptised, and there answereth, saith, *Thou wast asked dost thou beleene in God the Father almighty, thou saidst I beleene; and thou wast dipped vnder the water, that is, thou wast buried. Againe thou wast asked dost thou beleene in our Lord Iesus Christ, and in his Crosse; thou saidst I beleene, and thou wast dipped vnder the water &c.* Thus the baptised at his Baptisme, was not only asked whether hee did beleene in Christ, but (that hee might the better know, from whence the good came he receaued by Christ) whether hee did beleene in his Crosse. For as in another place hee saith, the fountaine *Marah* it is bitter, but it became sweete when *Moses* cast in the wood of Christ. It is the preaching of the Crosse of Christ, that maketh al our bitter waters sweete. So *Chrysostome*: *The Passion of our Lord is the beginning and head of all our blisse, by which we liue, by which wee are: let vs therefore with a ioyfull mind, carry with vs the Crosse of Christ,*

*Ambros. de Sa-
crament. lib. 2.
p. 7.*

*de his qui
sunt ini-
statur cap. 3.*

*osilom. in
th. hom. 55.*

Christ, as the crowne & cause of all which maketh for our good. Thus then you see the reasons, which moued those auncient Fathers, to signe their baptised with the Crosse; either because they somewhat thought that the Apostles, either by their ensample, or word shewed, that the baptised were to bee signed with the Crosse: or that they might shew to the Iewes and Gentiles, that they were not ashamed of their Christ that was crucified: or that they might the better teach their hearers, to ascribe the whole of their saluation, to the only merit and worth of Christs bitter death endured on the Crosse. These were the thoughts, and this the practise of that godly antiquity, whose piety and wisdom as we cannot but reuerence; so let vs follow them in all peace and patience, well weighing the reasons, that should moue vs to abhor their pathes.

Now notwithstanding all that hath been shewed, out of those Fathers for the Crosse in Baptisme, wee will shew, which is the fourth thing we proposed

That the Crosse hath been sinfully abused to Idolatry and superstition.

to proue : that whereas there are two kinds of crosses, the one manēt, the other transient, the one materiall, the other aereall; that somewhat in those Fathers times, but much more since, both those kinds of crosses, haue bin sinfully more or lesse abused, the one to Idolatry, the other to superstition. I must heere confesse vnto you that many strange things are recorded by the ancient of the Crosse materiall. As that in the time of *Cyrl*, Bishop of Ierusalem there should appeare in the aire a signe of the Crosse, of that brightnes and greatnes, that by the sight thereof, many vnbeleeuing Iewes and Gentiles were conuerted to the faith : as that to *Constantine* should appeare in heauen, the signe of the Crosse, and that from thence he should heare that in that signe hee should overcome : the which when according to the voice and vision followed, he caused a Crosse to be made of gold, and beautified it with many precious stones, and set it over the entrance to his Palace ; nay hee further caused the Crosse, to be richly embroidered

romen. biff.
cle. lib. 4. c. 4.

feb. de vita
stant. lib. 1.
22.
romen. lib. 1.
3.

feb. de vita
stant. lib. 3.
48.
om. lib. 1.
4.

dered in his chiefe standard, which in
battaile was carried before him; yea
and on the armour of his souldiers,
which warred vnder him. And when
aereall crosse appeared, on the gar-
ments of *Arcadius* & such which were
with him; going to warre against the
Persians, for the wrongs they had done
the Christians of Armenia; after his re-
turne with conquest from the battaile;
hee caused his money to bee coyned
with a Crosse. Thus the Crosse made
his entrance into the Palace, standards,
armour, and coyne of Princes; and after
into the cities, high wajes, yea and ho-
lied places; and for Christs sake, but to
the dishonor of Christ, & hurt of mens
soules; got that reuerend estimation
amongst men; that in fine it they ado-
red (as *Sozomen* saith they did the stan-
dard of *Co. Tantine* in which the Crosse
was pictured) to it they fell downe,
and kneeling kissed it, making their
praiers to it, as to Christ. Thus lea-
sing Christ, they comitted spirituall whore-
dome with his Crosse, and contray to
the expresse command of God, made

*Idem lib. 1.
cap. 8.*

*Prosop. de pro-
miss. & pre-
dict. Despar
3. cap. 34.*

*Jerom. Epist.
27. cap. 2.
Sozom. lib. 1.
cap. 4.*

themselves a grauen image for to wor-
ship it. The which all may appeare; if
we cōsider what *Durandus* reporteth;
to be the practise of their deuotion on
Easter day; for when their golden and
gemmified Crosse (which with them
had stood couered from the time of
Christ's Passion, vntill the time suppo-
sed that he rose) was once vncouered;
then in their blind and deceiued de-
uotion, the people bare-foot, came
creeping to it, saluting it, adoring it,
offering to it, and humbly kissing the
basest parts of it, reputing this their
Idolatrie, the greatest worship they
could do to Christ.

Now as this materiall and manent
Crosse, was thus sinfully abused to Ido-
latrie: so was also the Crosse aereall and
transient fouly abused to superstition.
For whē some of the Fathers, had some-
what largely spoken of the power of
the Crosse, as^a that by it the diuels were
terrified, and drinen away, the oracles of
the Pagans for feare of it durst giue no
answere: ^b that by it all enchaniments lost
their force and witcheries their effectes:
then

Grand. ratio.
lib. 6.
77.

Quest.
lib. 114.

thanas. de
an. verbi.

then at euery turne, and at euery work,
whersoever they were, or whatsoever
they tooke in hand, were it belonging
to God, or man, or brute beasts, or o-
ther senselesse creatures; they crossed
themselves: reputing nothing well be-
gun which was not first begun with a
Crosse, nor nothing well ended, which
was not ended with a Crosse. Neither
was this the error only of some of the
people, but of the Fathers, some, (o-
therwise deuout and pious) did not
only giue way to these superstitions of
the people, but were in part the exhor-
ters and furtherers of many, vnto this
blind, needlesse, and superstitious de-
uotion. So ^c Chrysostome hauing spo-
ken before of the Crosse, inferreth:
*Wherefore in our parlours, & on our walles,
and on our windowes, yea and on our fore-
heads, and soules, with great care and stu-
die let vs set the Crosse.* ^d To the same he
perswadeth his hearers in diuers other
places. In like maner Hieron in an Epi-
stle he writeth to Demetriades; ^e *Do thou
after arme thy forehead with the sign of the
Crosse, lest the destroyer of Egypt find*

^c Chrysost. in
Matth hom.

^d Idem ad P
Antioch. hom.
21. Idem to
5. quod Chri-
stus deus. Id
in Psal. 109
^e Hieron. De
metriad. li.
place 8. cap. 6.

place in thee. And the same to *Enstochi-
um*, & what former thou doest, where former
thou goest, let thy hand make a crosse.
Now with the times, did this supersti-
tious deuotion encrease amongst the
people and clergie. In so much that in
these later yeares, no Church was con-
secrated but with a multitude of cros-
ses, no prayers said, no Sacraments ad-
ministrated, but they were begun, conti-
nued, ended with many crosses. Yea
theit breadden God, as *Durandus* wri-
teth, whilest that Sacrament was mini-
stred, was signed with the Crosse twen-
tie fve times. Vnto which signe was
attributed that vertue, that *Durandus*
affirmeth, by vertue of the Crosse made,
and words said, the bread in that Sacra-
ment was transubstantiated into the body
and blood of Christ. Thus whereas at the
first it was but once or seldome made,
after it was often; whereas they signed
to put the baptised in mind, that they
should not bee ashamed to confesse
Christ crucified, but should in the merit
of his Passiō place the cause of all their
blisse: after they ascribed the vertue
and

*Idem ad Eu-
loch. Epist. 22.
ap. 16.*

*Durandus ra-
sonal. lib. 14.
ap. 45.
Idem lib. 4.
ap. 42.*

and holines to the outward signe, that without it, they thought nothing was sanctified, nothing consecrated, nothing sufficiently fenced, from the power and malice of the diuell. So great superstition & will-worship fanstied by man, but not approued by God, did after follow & accompany the Crosse. Thus haue you heard that both these kinds of crosses haue bin sinfully abused, and by whom; & that although the aereall Crosse was rightly vsed by the Fathers at the first: yet that now they haue multiplied one into many, filling euerie place, and euery act, full of needlesse and superstitious crosses.

Now it followeth that we shew vn- That the vse
to you, that since the Crosse hath been of the Crosse
so foulie abused, that therefore they of may bee dis-
our Fathers and other reformed chur- used.
chers, did not ill which haue wholly a-
bandoned the Crosse, that in former
ages hath been so sinfully abused.
For if *Ezechiah* be commended for *1. Reg. 18.*
commanding the brasen Serpent to be
broken, which yet God had appointed
to be made, after it was continued se-

ven hundred years: why may not with
 their praise, ypon the same reason of I-
 dolatrye, Christian Magistrates remoue
 out of the Church and houses of God,
 those crosses & crucifixes which were
 deuised and sanctified by man? Surely not
 so commaunded of God, as was the
 brazen Serpent. If here they shall insist,
 for their excuse, that they do not wor-
 ship the Crosse or Crucifixe, but Christ
 which in the Crucifix is remembred;
 what do they in this alledge for them-
 selues, but that which the Iewes might
 for their calfe, and the Gentiles did for
 their Idols? For vnder the forme of the
 calfe the Iewes thought to worshippinge
 that God which brought them out of
 the land of Egypt; therefore to the
 calfe they saunge, These are thy Gods
 which brought thee out of the land of
 Egypt: and *Austin* speaking of the
 Gentiles: *The Heathen say that they do*
not worship that which is visible, but the
Godhead which there inuisibly dwelleth.
 In this therefore the Papist, Iew, and
 Gentile agree. But to the all, not I but
Basil replieth. *How ridiculous a thing is*

hom. Aquin.
conuincitur.

Augst. com-
ment. in Psal.

3.

in Psal.
ver. 10.

Crosse in Baptisme.

29

this to beleue, that the heavenly godhead
 is fastned to an image, and there vnder an
 Image to worship it? When it was obie-
 cted by the heathen that Christians did
 worship crosses, *Arnobius* replieth, We *Arnob. co
gens. lib. 1.*
 doe not worship crosses, neither doe we ad-
 wise you so to do. In like manner *Cyrl* to
Iulian: we deny that the signe of the Crosse *Cyrl. cont
Iulian. lib*
 is worshipped and adored of Christians.
 The reason of their answer appeareth, be-
 cause as *Gregory Nyssen* speaketh, hee *Gregor. N
orat. fune*
 which adoreth a creature, although he do
 it in the name of Christ, yet hee is a wor- *Placillo.*
 shipper of images; hauing given the name
 of Christ, vnto an image. By the same
 reason *Basil* proueth *Arius* to be an I-
 dolater, because he worshipped Christ,
 and yet reputed him to bee but a crea-
 ture: he that shal call the only Son of God,
 the worke of God and a creature, and *Basil. con
Sabellium*
 shall after worship him; in that they wor- *Arrium.*
 ship a creature and not a Creator, *tracis-*
mus inducunt, they bring in the Idolatry
 of the Gentiles. Thus then by the iudg-
 ment of these Fathers, none may in the
 name of Christ, or for Christs sake wor-
 ship a Crucifix, worship a Crosse: for it

is but a creature, neither is the diuine
 Godhead fastned to an Image, as the
 Iew and Gentile thought, neither can
 it be shewed, that Christ would haue
 himselfe in a Crosse or Image to bee
 worshipped. Wherefore our Rulers did
 well, by taking away the causes of the
 peoples error, to reduce them to the
 worship of the true and only God: and
 by defacing the Crosse, with which
 the blinded world committed spiritual
 whoredome, to take away y^e reproch of
 our faith, for which both Iew, Turke, &
 well affected Christians were offended
 with vs. This, in this very case *Athana-*
sius approueth, saying, lest any of the
unfaithfull Iewes doe reprove that in vs,
 that we worship the Crosse, wee may (the
 two peeces of the wood being seuered, & the
 forme of the Crosse unformed,) cast them
 away from vs, as unprofitable wood. In
 like sort, as the world may see, in our
 liturgy and Sacraments, and in the
 common vse & practise of the people,
 the aereall Crosse in a manner is aban-
 doned. The reason of this *Zanchius*
 alledgeth, *propter introductas superstitiones.*

vas. Anti-
Princip.
 7.16.

in 8-
 1.5.

tiones, & opinionem necessitatis, because they were superstitiously abused, and thought so necessarie, that without the, many thought nothing well done. When the Hemerobaptists did every day wash the, to wash away their sins, Epiphanius laughed at their folly, and shewed, that al y water in the springs, rivers and sea, was not able to do away their sinne: the reason of his speech he there giueth, *because it was not done according to reason, nor by the command of God*: euen so we say to them, which are so devoted to their many crosses, these shall not be able to drive away the diuell, or do away your sin: because they are not done according to reason, nor by the command of God. Lett therefore they should beare the blame of the deceived people, and heare from the Lord, for their often crossing, What euill hath this people done, that you should suffer, nay bring so great a sin vpon them? in an holy obedience to God, they caused them to leaue this superstitious practise, of the deceaued world. Thus the as diuers ancient rites

sometime

sometime vsed in baptisme, were put out of vse, & that by the Fathers which liued in the first six hundred yeares, as the tastling of milke, hony, wine, mentioned in *Tertullianus*: so may also this of the Crosse, as wel as they by *Chennisius* iudgement be disused; if either by reason of circumstances it be not found so profitable as it was, or that the reason ceaseth for which it was ordeined; or y^e cōtrary to y^e purpose for which it was ordeined, it be abused to superstition. Yea, although it were a grāted truth, y^e it came not frō man, but frō y^e tradition of the Apostles: for as other rites either instituted, or put in practise by the Apostles theselues, as the feasts of loue, the receauing y^e Sacramēt after supper, the greeting one another with a kisse, haue long discontinued & left to be vsed in y^e Church: eue so may this of the Crosse, although it were vsed of the Apostles theselues: but of this too much, because it is a doctrine receaued of all.

Now let vs come to that which in the sixt place wee proposed, that wee of the ministrie, since it is so enioyned

*Chennisius ex-
amen. Concil.
vident. can.
3. de ritibus
in administ.
sacrament.*

*asil de spirit.
m. cap. 27.*

eg. epist. 118.

*at the Mi-
ers may
the bap-*

by the Gouvernours of our Church, well
may, as did the Fathers, notwithstanding
the contrary vsage of other Churches,
signe our baptised with the signe of the
Crosse. For since the Fathers in their
times, signed their baptised with the
signe of the Crosse, & that ypon good
and approued causes; why may not that
which was lawfull for them, be lawfull
for vs? keeping our selues within the
same bounds and limits? Surely that,
which the first and renowned Fathers,
in all their severall Churches put in
practise, as though it came from the A-
postles themselves, we cannot reiect as
superstitious; or disauow as vnlawfull
and naught. Nay rather herein we sus-
pect our contrarying thoughts, & sup-
pose ywe may be deceaued, & that they
may (being nearer the times of Christ
and his Apostles) in things of this na-
ture, better see the truth. Nay since the
Crosse is a rite meere in the generall
indifferent, since it may serue to decen-
cy and order, & as a badge of our pro-
fession: how may I or other of the like
mind and conscience with my selfe, in
this

tised with the
signe of the
Crosse.

this refuse the order of our Church, vpon our private spleene and sanities? let not him that vseth it not, cōdemne him that vseth it. If not to thee, yet to mee, except I would giue the lye vnto my cōscience, it is indifferent. Surely *Chemnisius* writing of the rites which in the Sacraments are vsed, for order and decency sake, & of those outward things indifferent, saith, *It must not be permitted to euery man, without the iudgement and consent of the Church, of his own wil, to leaue out, or alter any rite or ceremony that is vsed in the Church.* For although other Churches doe not vse to baptise with the Crosse, yet are we in things of this nature, to follow the rites and orders of the Church in which we liue, & not the orders of those to whom wee are not subiect, except we will become troublers of the peace of our Church, an offence vnto other, and cause other to be offended with vs. The seuerall Churches of God without blemish or derogation to other, may in these rites vse their liberty according to the rule of *Paul*, as *Chemnisius*

*Chemnisius ex-
in Concil.
dent. in
23.*

in the same place speaketh. And as *Linwood* inferred when in some Churches the baptised was dipped vnder the water, in some had water sprinkled or powred on; *that it was not of the necessity of Baptisme that the child should be dipped:* *Linwood de baptismo.* lo maiest thou, (in that some Churches doe signe the baptised with the signe of the Crosse, others do not) hereby vnderstand that the Church of God, doth not repute the Crosse, to be of the necessity of Baptisme. Yet doth the Church in which we liue, for order sake, cōmand the vse of the Crosse vnto vs. Should we for this, forsake the people of our charge? and leaue the ministrie vnto which God hath called vs? by what warrant? this was not the counsell of *Beza*, *Cartwright*, and other impugnors of this & the like ceremonies; but rather to walke in our calling, and in patiēce to beare the burden of these dislikes. If this had bin absolutely euil, this they might not, nor would not haue perswaded. And if they thought it lawfull, but not expedient nor conuenient; our Gouvernours in their great experience

experience should better know, what is fitting the state of our Church than they. If they do not, as thou supposest, yet how maieſt thou leave thy lawfull and needfull duty, which God hath enioyned and requireth of thee, in that thou wilt not vndergoe with the good of many that which thou thinkest is not expedient? If thou farther saiest, that the Crosse hath bin most superstitiously abused, we say the same yet being freed from superstition and the opinion of merit, holines and necessity; why may it not be continued with vs, especially since that which is vsed of vs, is far vnlike that which is vsed of the Papists? For they make the Crosse in Baptisme a needfull ceremonie; wee a conuenient: they signe the baptised and the water oft; we once: they put some religion and holines in the signe; wee put none: they crosse the baptised before he receiueth his Christendome; we after, and after he is receiued as a member in the Church: they to driue out the diuell, and by that signe to seare him from returning; wee that it might be

be an honorable badge, to remember vs with all boldnesse to confesse Christ crucified, and to repute the cause of all our happines, the merit of Christs Passion endured on the Crosse. Well may therefore the Crosse be used of vs, which hath been most superstitiously abused by them. And so much the rather, because that by this signe thus remaining with vs, (since all other vse of the crosse is in no vse with vs) wee may stop the mouthes of the flaundering Papists, which say that wee are enemies to Christ, and to his Crosse: because our Rulers haue broken downe his Crucifixes and Crosse, and because the people do not (as their Fathers did) signe themselves with the sign of the Crosse. For this signe thus used in Baptisme, sheweth that wee are not enemies to Christ nor to his Crosse, but to their Idolatry & superstition. And although we do not liue among the Iewes and Pagans, which seeke to shame vs because we put our trust in him, that was hanged on a tree: by this Crosse to shew them, that that which they re-
proch

prock wee repute our glory: yet since this is a doctrine needfull for all sorts to learne, that not in the minister or water, but in the blood of Iesus, they attaine the washing away and remission of their finnes; since of this many of the people are very ignorant, not only by the word and Sacraments, the blessed meanes of God, but by this signe also the people may be remembered as thought the ancient Fathers, that Christ died for them on the Crosse. Neither lacketh this cause the approbation of many reuerend of our moderne writers. For although Beza to Grindal did there reiect the Crosse, because it opened a gap to that great superstition and Idolatry, which among the Papists ensued, and would haue it therefore with the brazen Serpent utterly abolished: yet the same Beza in his after thoughts writing vnto Francis Baldwin, I know that some hauing taken away the adoration of the Crosse, haue yet retained some vse of the signe of the Crosse. Let them vse as it is fit their liberty: and to the same in another place, there was a time in which there

*Chrysostom. in
Matth. hom. 55
Ambros. de Sa-
cr. lib. 2. cap. 7
Epist. 3.
Grindal.*

there was some vse of the signe of the Crosse, against the contemners of Christ crucified, and let it be long and willinglie used of Christians for an outward signe of their religion. Where marke he saith that it is meet that they should vse their liberty in the vse of the Crosse. 2. That it was of good vse against the contemners of Christ crucified. 3. that hee would willingly haue it long cōtinued, as an outward professiō of true religiō. Likewise Bucer speaking of the Crosse, Bucer. this signe not only because it hath been of auncient vse in the Church of God, but because it is a very plaine signe, presentlie remembring the Crosse of Christ; I iudge it not vndecent, or vnprofitable, if it bee purely vnderstood, and religiously taken; without any superstition, or seruitude of the element, or of common custome. To the same purpose Chemnisius; such rites we do not without cause loue and re- Chemnisius ex
teine, in the action of Baptisme, which amen Concil.
do signifie and illustrate the doctrine deli- Trident. de
uered in Scripture concerning Baptisme. genere tradi-
tionum.
In another place; we ought to oppose Idem de Sa-
our selues against those rites which fight crament. an-
t.

neb. ex-
at. in 5. ad
hes. cap. 7.

with the word of God. Or when the opinion of holines, merit, and necessity is attributed to them. Likewise Zanchius speaking of the rites in generall vsed by the Fathers in Baptisme, these I dare not re-
 prone in those Fathers, first because the scope of the Fathers in those rites was very good, to imprint in the minds of the faithfull the remembrance of Baptisme. Secondly, because in them was no superstition or opinion of necessity; and thirdly because they were not ridiculous and foolish. Thus then you haue heard by the testimony of Beza, Bucer, Chemnissius, Zanchius, of whom some haue not the vse of the Crosse in their Baptisme, that yet, it is lawfull for vs, to signe our baptised with the Crosse, so that it be done purely without superstition, & so that in it we do not place any holines, merit, or necessitie. Wherefore if there be any that scornfully reiecteth the iudgment of these auncient and moderne writers, to them not I but Austin speaketh: *Thou worshippest God that was crucified; hee that doth not understand reprehendeth the Crosse of Christ; there*

August. in Psal.
1.

is nothing more proud, then the sicke which derides his medicine.

Thus haue you heard that which we proposed about the Crosse in Baptisme, briefly and therefore somewhat obscurely handled. It remaineth now, that wee make answer to that vnttrue imputatiō, with which either the compiler, or the vnconformed Ministers of Lincolne diocesse, in that abridgment of their Apologie to the Kings Maieslie, doe brand mee (with many other well deseruing of the Church of God) either for a dangerous corrupter of the purity of doctrine, or a broacher of a popish error: in that in my former Sermon vpon this text, I named *Austin* to whom *Gregory* the Great did write, the conuerter of our English nation. The words I acknowledge to be mine; but by these I deny, that the puritie of doctrine is corrupted (and I suppose, you thinke it needlesse thereon to insist) or that any popish error is broached. The truth of which, that you may the better vnderstand, I must take as granted from you, which is a knowne truth; that this part

That *Austin* was the conuerter of our English, but not British nation.

Pag. 25.

of the *Iland*, was not alwaies called *Anglia*, nor the nation English; but that in the times before, it was called *Britannia*, & the people Britaines. The which may appeare by the testimony of all our country stories. For whereas about the yeare of Christ 447. *Vortiger* a Christned King of the Britaines, had called for his succor against the Scots and Picts; the Angles, a people in Germany, which then were Pagans and strangers to the faith; they shortly after hauing seased by treachery on the person of the King, and killed at a parle four hundred of his Nobles, extorted from him Kent, Sussex, Northfolke, Suffolk, for the & their people to inhabit; who after drawing new colonies from their countrie, by force so far preuailed against the Britains, that they enforced them into Wales and Cornwale, terming them Welshmen, that is, strangers, and calling these parts of this Iland which they conquered after the name of the country from which they came, *Anglia*, and themselves *Angli*. Thus with the Britaines then was

ydor.

linshed.

aston.

w.

da.

das.

pian.

linshed lib.

ap. 2. & 5.

William Mal.

sbury.

banished the faith of the Brittaines, the
 Gospell of Christ; and then was esta-
 blished in the parts conquered by the,
 Gentilisme and Paganisme, the ido- *Hollenshed*
 latry of their country; which so there *s. cap. 19.*
 continued the space of one hundred
 forty seven yeares, till Gregory the
 Great sent this *Austine* with other to
 couert this English nation to the faith.
 To this all our Stories giue witnes, as- *Iohn Fox*
 well moderne as auncient, as reuerend *and Monu*
Fox, Polydor, Hollenshed, Grafton, Pabi- *ments lib.*
an, Stow, Beda, Galfrid; and to this not *Polydor. li*
 only our coutry stories, but that which *Holinshed*
 is recorded by strangers, *Testis verita-*
ris temporis, Functius, Blondus, Carion, *s. cap. 14.*
Diaconus de vita Gregory, with many *Beda hist. A*
 other. Since therefore there are so ma- *lib. 1. cap. 12*
 ny that giue witnes, that the English *Galfrid. bi*
 nation from Paganisme to the profes- *cap. 4. Testi*
 sion of Christ, was conuerted by this *verit, tempo*
Austin sent from Gregory, this is no *de vita Din*
 popish error (as it is vnruly sugge- *Functius Cr*
 sted) but an English truth. Nay I bold- *nolog.*
 ly speake that the reprover of this *William M*
 speech, cannot proue by the testimony *mesbury.*
 of any author either domestical or for-

ren, that the English in this Iland had
publikly receaved the faith, before this

Fox lib. 2.

Asces

Monu-

ts.

ensbed lib.

p. 3.

Austins coming to *Ethelbert*, the first
Christened King of the English nation.

What then moved this compiler in
such haste to terme so knowne a truth

by the name of a popish error? It may
be he thought, that I and the Papists

had taught, that Christianity was not
professed in this Iland before this time.

But where I pray you do the Papists a-
vouch this? their errors in matters of

faith and story I confesse are many, but
that they haue in this thus erred, I did

na de vita

uberq. An.

hist. lib. 1.

4.

neuer reade, nay I haue to induce mee
to the contrary. For *Platina* reporteth

that *Lucius* King of the Britaines, with
many of his people in the yeare of

Christ 156. was baptised by *Fugatius*,
and *Damianus*, which *Eleutherius* Bi-

shop of Rome hither sent. Not long af-
ter, as the said *Platina* witnesseth, when

na de vita

lini primi.

bi. lib. 1.

Pelagius a Britaine borne (against who
Ierome and *Austin* haue learnedly wri-

ten) had corrupted this Iland and di-
uers other places, with the Pelagian

heresie; *Celestinus* the first sent *Germa-*

nus a learned Bishop hither, to reduce
 and confirme the people in the faith.
 Yea *Cesar Baronius* writeth, that the
 persecution moued by *Dioeletian* a-
 gainst the Christiāns, inuaded this Iland,
 in which amongst other, *Alban*, after
 canonised for a Saint, was martyred;
 and that all the Brittish Bishops by the
 command of *Constantinus* the Empe-
 rour, gathered in a generall Councell
 at Ariminum, (except three whose po-
 uerty was great) refused the mainte-
 nance which the Emperour allowed,
 and did chuse rather to liue at their
 owne charge: yea *Parsons* that hath
 written of the three conuersions of this
 Iland, remēbreth two former, maketh
 this of *Austins* the last. By which it
 may appeare, that although this *An-*
stine was the first that conuerted the
 English, yet by y^e witnes of the Papists
 themselves, Christianity was professed
 publikely in this Iland, four hundred
 yeares and better, before that *Gregorie*
 the Great was: but yet not then by the
 English, for they had not then set foot
 in this Iland, but by the Brittaines, the

Cesar. Baronius
annalium 2.

Anno 303.

Beda hist. Angl.
lib. 1. cap. 7.

Cesar Baronius
annalium 3.

Anno 359.

Parsons of the
three conuer-
sions of Eng-
land part. 1.

auncient inhabitants of this land. The
 which may more euidently appeare, in
 that this *Austin*, as *Heda* and others re-
 porteth, desiring conference with the
 British Bishops, who seuen in number
 together with an Archbishop presen-
 ting themselves vnto him, and of him
 proudly contemned, or not regard-
 fully respected; they retired them-
 selues and neuer would after, haue fur-
 ther speech or communication with
 him. Thus then before this *Austins*
 time, there were in this Iland not on-
 ly Christians, but Christian Bishops
 (which did not fetch their Palles from
 Rome) but yet then among the Bri-
 taines, not English. For as then the
 name of *Angli* was not heard of
 in the Church of God. This is that *Ter-*
tullian saith, the places of the *Britaines*
 vnto which the Roman forces neuer came,
 they are subiect vnto Christ. This is that
Origen reporteth, that *Britaine* hath
 receiued Christian Religion. This is that
 which *Chrysostome* witnesseth, before in
Britaine they did eat mans flesh, but now
 there with fasting they doe feede their
 Conser-

la biff. Angl.

e. lib. 2.

2.

fridus suo

tan. li. 8. c. 4

is veritatis

op. de vita

noth ab

llius lib.

ap. 21.

ritul. aduers.

deas.

rigen. in E-

cb. homil. 4.

rysoft. Ser. de

utecoit.

soules. And in another place, the Brit- Idem tom. 4.
quod Christus
sit Deus.
 ish Iland which is placed not in this sea,
 but in the very Ocean, hath felt the power
 of Gods word, there are Churches found-
 ed, there are Altars erected. This is
 that which *Arnobius* confesseth, that
 Gods word runneth so swiftly, that when Arnobius in
Psal. 138.
 so many thousand of yeares, God was only
 knowne in Iuda; now within a few yeares,
 he is not unknown vnto the Indians on
 the East; nor yet to the Brittaines on the
 West. This is that *Athanasius* acknow- Athanas. Apo-
logia 2. cap.
Arrian.
 ledgeth, that in the great Councell at Sar-
 dica, by the command of the most religious
 Princes *Constantius* & *Constance*, more
 then three hundred Bishops by their ver-
 dict acquitted him: amongst which were
 the Bishops of Spaine, France, and Brita-
 ny. This is that, that he writeth to *Ioni-* Idem Epist.
Iovinian.
nian; that he taught the same faith, which
 the Fathers assembled at *Nicon* did ac-
 knowledge, and vnto which all Churches,
 in all places gave witnesse; whether in
 Spaine, Britany, France or Italy. To these
 I might adde sundrie other, the autho-
 rities of the auncient Fathers Greeke
 and Latin; but by these you may vnder-
 stand,

derstand, that long before the time of *Gregorie* the Great, the faith of the Brittaines, but not English (for of them in those former times no mention is made) was famous amongst all the Churches of God. Wherefore I would advise those my brethren, which are so ready to find faule with others, more advisedly to consider of this and other their positions, before with so blacke a cole, they note their brethren for setters abroad of Popish errors. Now here that you may the better know in this cause, the difference betwixt the Papists & our writers; you must briefly vnderstand, that this is not questioned betwixt vs, whether *Austin* was the first that taught the English Christianity in this Iland: all do acknowledge that *Ethelbert* was the first of the Saxon Kings, that heere was Christened: neither was the Church of the English knowen to bee a member of Gods Church, before those daies. Neither is it questioned betwixt vs, whether this *Austin* was the first that preached Christianity in this Iland: for among
the

the Britaines Christianity was many hundred yeares before. Their, and our records, and the mouth of antiquitie, commending the faith of the Britaines doth witnesse the same. But this is in question betwixt vs and them, as reuerend *Fox* in his second booke of *Actes and Monuments* sheweth, whether the Britaines and Christians in this Iland, first receaued the faith from Rome, or else where. The which although I will not take vpon mee at this time to decide, yet vpon these reasons (iudge you what I say) I thinke that the Britaines first receaued Christianity, not from Rome, but from some other place. For although all antiquity doth acknowledge, which we cannot gain-say, that of the Britaines, *Lucius* was the first Christened King: yet as Christs religion was long before in Rome, before the Emperours embraced it, and were baptised: so might Christianity be long before in this Iland, before the Prince receaued it, and by his publike authority gaue countenance to it. For we find recorded in our stories, that in the time

*Joan. Fox A
Monum. lib*

Camden.
William Mal-
mebury.
Stow his a-
bridgement.

of *Tiberius*, this Iland receaued the
saith, by the preaching of *Ioseph* of *A-*
rimathea, who with others was sent out
of Fraunce by *Philip* the Apostle, to
preach the Gospell, who continued
and was buried in the place after called
Glassebury, as *Henry* the second in his
Charter, after the recitall of many for-
mer and auncient Charters doth ac-
knowledge: if then the Gospell was
receaued by the preaching of *Ioseph*,
then not from Rome. The which may
seeme heerein the more probable, in
that the Brittish Bishops with whom
the remembred *Austin* desired fur-
ther conference; would haue no fel-
lowship with him, which came com-
mended from *Gregory* then Bishop of
Rome: neither could be perswaded to
leauie many their positions, rites, and
customes, which agreed with the East
Churches, but were differēt from those
then in vse in the Church of Rome.
Surely in the keeping of the feast of
Easter, as the fast on Saturday, they fol-
low not the guise and custome of the
Church of Rome, but rather the East
Churches,

eda hist. eccle.
Ingl. lib. 2. c. 2.
estis verit.
empor. de Di-
ath. abbat.
ollinsbed lib.
cap. 21.

da.
trus Cluna-
fis Epit. Ber-
do.
llinsbed lib.
ap. 21.

Churches; which feasted on Saturday,
 and in those times kept their Easter, *Socrat. hist.*
 not on the same day, as *Victor of Rome* *eccl. lib. 5. c. 21.*
 urged, but on the day, vsually kept and
 obserued of the Jewes: which all the
 Churches of God at first so kept; and
 which in all probability was first com-
 mended to them by *Ioseph*, or by *Si-*
mon Zelotes, the second Bishop of Hieru- *Nicephor. hist.*
 rusalem, the first founders of Christian *lib. 2. cap. 40.*
 religion in this land. Thus then you
 see, in that *Ioseph of Arimathea* was the
 first that first preached Christianity in
 this Iland; in that the British Bishops
 would haue no fellowship with *Au-*
stin, that came commended from the
 Sea of Rome; in that, in many rites and
 customes, the Christians in this Iland,
 were different from the rites, customes,
 and vsages of the Church of Rome; and
 agreed in the with the East Churches,
 and with that, which the Apostles and
Ioseph of Arimathea did therein, whilest
 they lived: it may probably be presu-
 med, (since there is nothing of mo-
 ment that makes to the contrary) that
 not from Rome, but from the East
 Churches,

Churches, the Brittaines in this Iland,
first receaved the faith. Now what re-
maineth, but that you fairely take, that
which hath been spoken; that wee all,
in all our censures, would suffer our
zeale to bee guided with knowledge,
knowledge to bee moderated with
loue; that in our praiers, desires, and
best endeouours, with a good consci-
ence we would seeke for the peace
of our Hierusalem, the Church
and kingdome in which wee
live: so shall wee prosper,
& it shal alwaies, what-
soever betide vs, go
well with vs,
Amen.

Sit Deo Gloria:

d,
e-
ac
ll,
ur
e,
th
nd
ci-